

TO THE
Honourable my truly Noble Friend

Col. VALENT. WALTON,

Sir HORATIO TOWNSEND,

Knight and Barronet,

Sir RALPH HARE,

Knight and Barronet,

JOHN HENSON wishes Everlast-
ing Happiness.

I Fly into the Arms, and unto the Sanctuary of your
most charitable Protection, in America the poor Slave
boy which was pursued and persecuted by a cruel
prey, did into the bosom of one of the Ministers of the Gospel
of Religion, which hath spiritually united us unto one Christ
and Saviour, prevail with you for to take my part, and to
own a poor Can-Away in those times which are lawful and
honourable. I know that I either sell, or may be suggested unto
You, that I am a Scandalous Fellow, or a Disturber of the
Peace of the Commonwealth; but I beseech you had in an
indifference of spirit, and let not a bare report of my most
malignant and deadly Foes prevail over You. If I were a
man of a secure, who should be innocently O I beseech
You, suffer me not to be overborn by power, or crushed by
A 2

"I have said, if I will not make for thee, how
 can I make thee a witness? O what a comfortable
 thing it is to ease the oppressed? and to help the poor, and
 the miserably afflicted, into their rights? This is a token of
 Gods love, a pledge and earnest of that future everlasting
 blessing, which he intends to exalt you. What
 Honour I beleeve you, is it unto our most famous Nation,
 to see such an one as I am to go up and down pining and
 repining, poor and miserable, rejected and rejected, mourn-
 ing and complaining, and all for want of Justice? *Right*
Heavenly give the poor, despised, ejected poor leave to
 speak, without being more miserable: It is a shame that
 such a thing should be committed in *Israel*. The Law it is
 the foundation, it is the very prop and pillar of the Com-
 monwealth. A Freedom and Liberty of participation in
 our claims to Law and Justice, it is our comfort, Your peace,
 and the procurer of Divine and Heavenly blessings both up-
 on You and Us. How can we expect that the Lord will
 prosper us, and prosper it, if we do not keep up Justice and
 Judgement impartially. I know that in the best tuned in-
 strument, at sometimes one string or other will be out of tune,
 but presently it is rectified according unto the skil of the Mu-
 sician. And I am grieved, that in a Commonwealth never
 so well ordered and governed, there will be some disorder,
 grounded upon some mistake, or false evidence; but it is not
 to be tolerated, but amended. God who is a God of justice,
 and without the least shadow of inquiry, will not allow any
 injustice, or oppression in a Christian Nation; but he will have
 all things acted and carried on justly, legally, and uprightly.
 Whether I have sustained any wrong (I shall not be a Judge
 in my own Cause) I leave it to you, and all equal people to
 consider. Oh what a sad condition are we the poor Mini-
 sters of Gods Word and Doctrine in! What an ease thing it
 is for us all to be ejected, if so be false Witnesses receive cre-
 dit. Upon what ticklish pin doth our Lives and Fortunes
 hang, which depend upon nothing but the uncertain founda-
 tion of mans opinion; which is suddenly changed. What
 a prey is opened for the Laitie to make a prey of, and to swal-

low up the poor Clergy, who have all advantages, both to bring our Conscience and Purse under their Obedience. Unto what discredit, ruine and defamation doth the poor Servants of the Lord of Hosts lie open, who are blasted with the least breath of mans displeasure. I beseech You employ chote Talents which the Lord hath given You for the protection of the Godly; and use such means, that if the Wicked may not be suffered to enjoy any thing with the Godly, yet the Wheat may not be thrown out with the Tares out of the Barn of the Lord. The Great Lord of his Mercy preserve you in the Liberty and Freedom of Your Conscience, and give unto you Happines here on Earth, and when he shall command Your Spirits to be taken from You, adorn Your Heads with Crowns, Your Hands with Palms, and your Souls with Glory, according unto the Desires and Wishes of Right Honourable

Your poor afflicted deserv'd Servant

in the Work of the Lord

JOHN HENSON.

THE

THE
EPISTLE
To the
READER.

Christian and religious Reader

I Thought that I should never have appeared upon the publick Stage of the World, especially to act in such a Tragedy. As I was born of private Parents, and educated in a private Cloister in the University, so I little thought that ever I should have plaid the fool in Print, especially after this manner; and were it not, but that I expected deliverance from this great affliction that is upon me, I would have lived and been buried in silence, and not been known. I beseech thee accept of this, and it shall be as the first fruits, and thou shalt afterwards receive more from me for thy instruction and consolation. I here present unto thy view no rare Invention of some new matter, or way, no deep or profound Theological Disputation, wherein it's difficult to know which party gets the better, but a Narration of a great Difference and Law-suit of a Minister in the Gospel of our Lord and Saviour. It is strange that he that ought to be the publisher of the glad tidings of peace, from the Prince of Peace, should go to Law, and when he hath done, write a Narration of it, as if he had done well. But good Reader,

Reader, even for the Lords sake believe me. I unwillingly came into it, I did not desire it, and I was unavoidably drawn in it by a man of contention, who would admit of no peace nor reconciliation with me. I never was acquainted with him, nor ever spake ten words to him in all my life (except for peace) who had not been a month in the Parish before he contended with me; and then I must be turned out of my Living.

What could God or the World expect more from a poor Minister, than for him to submit and humble himself to a stranger, to whom he had done no wrong, nor given any just cause of offence. Had I committed any such matters, as he wanted not impudency to proclaim, and falseness to set up false Witnesses to swear; it would not much have grieved me to have stooped: I know that the world would look upon it as an act of guiltiness, privately to smother, and take up that, which was publicly divulged, to be such an offence and trespass.

But yet my poverty and peaceable nature did move me to seek for peace, rather than to be contentious; knowing that the one would procure me as much love, as the other would do hatred: but nothing will work any good upon a bad nature. Good Reader, I will not tire thy patience in the entry, I do desire thy serious deliberation and judgement, which if thou passest upon every thing, I question not, but that thou wilt justifie me a peaceable man, and meely passive in the contention. For, who I pray sued first, did not my Adversary? when he had sued me, did not I seek him? and that I sued him for calling me Drunken Priest, not out of a spirit of malice or contention, but of wisdom, hoping thereby to work him to an agreement: am I therefore to be accounted a contentious man? I brought down the Trial to the Affixes to be holden the first of August 1654. (which I was forced to do) but I made a Demurr, and did not try it there; then was it, think you, because I was afraid and durst not? It was not of the innocency and clearness of my case, nor altogether of his false & perjured Witnesses, as I have proved they were, and still am able to make good; but that room might be made, and occasion given of a timely agreement and reconciliation. But I will not ante-tell my Narration; if I were not but I would not cry nor complain. Judge I pray you, and pity,

**A Narrative of JOHN HENSON Mr. of Arts and
Vicar of Terrington in Norfolk concerning his
illegall ejectment.**

God is pleased, by the mouth of his holy Prophets, to resemble his Church, while she is upon the troublesome sea of this world, unto a ship; and our for ever to be adored Lord and Master Jesus Christ, while he was in the world, going up and down for to seek and to save that which was lost, entred into a ship with his Disciples; which was a figure or representation of his Church, according unto the judgement of those who want not credit, except it be with them who despise both Comment and Text, and sling both by, as favouring too too much of flesh and blood: and indeed well she may; for in her onely, as in the Ark of the Lord, are men safe and secure from danger and destruction; in her onely we have comfort for the present, and assured hope of arriving at that blessed port, that happy haven of eternal repose and sweetness, the Kingdom of God. Isa. 54. 11.

And also in respect of those many and infinite dangers, & distresses unto which she is subject; while she is sailing upon the turbulent billows of this miserable world; What storms and tempests? what tumultuous waves and seas of afflictions and troubles have been always raised and blown up against the Church of God? *ventorum conspiratio, demonum nebula, Judeorum turbines, Regum spumantes undae*, have so continually beat upon her, as if they had agreed, and did conspire against her, to bring her into distress and afflict her: yea, such seas, such perilous, and dangerous times hath she gone through, that she hath not been able for to keep the sea, but hath been forced to make for some creek, some fleet, or harbour for safety and protection. If that you look for the Church of God, you shall find her amongst caves and dens,

B

thereby

Cyprian.

thereby to avoid the inquisition of persecutors then shining in high places : compelled she is to lie hid *in foraminibus, in foveis Petre*, in dens and caves of the earth, as being there most safe in the tempest of persecution.

And if we now look for her, where shall we find her ? but lurking amongst the rubbish of her ruins, and to bear the Cross, whilest her treacherous children laugh at her discovered nakedness : The time hath been that she was as a light upon an hill, -- *fuit Illum & ingens gloria Teucrorum* : —

admired and looked upon by all, for the wonderful purity and brightness of her Doctrine and Ceremonies. *At segnis est ubi Troja fuit.* — O ! how fitly may we lament the ruins

Lam. 4. 1, 2.

of our Jerusalem in the words of the Prophet ; *How is the gold become dross ? how is the most fine gold changed ? the stones of the sanctuary are poured forth in the top of every street. The precious sons of Zion, most comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter ?*

Ve. 2.

*Dei terrenum
habitaculum
celestis palati-
um & domus
lutea, & aula
regia. Bern.
super Cant.*

How are the Houses of God the sanctuaries of the Lord of Hosts ? from whence he is pleased for to manifest, & to make known the Oracles of his gracious will and pleasure, and to receive the sweet incense of our prayers and services, how are they contemned ; as nothing but bare lime and stone, lurking holes for false and lazy prophets ; and not accounted of, as those places which are set apart for no other business, but the celebration of the glory of the infinite and boundless Majesty of Heaven and Earth ; whose being notwithstanding is incomprehensible, not to be measured within the limits of finite places, yet is especially pleased for to accommodate himself, & to draw near unto all those who assemble and meet together with unsought desire of enquiring after him. How are the Embassadors of Jesus Christ & Ministers of God, to whom he is pleased to give, as it were, a participation of his own essence & being ; and to dignify with the representation of his own glorious presence how are they brought into contempt and slander, and ejected as filthy, and abominable, altogether unfitting for that most holy calling.

Ha. 3. 2.

It is no small judgement which the Lord denounces by his Prophet, *Ecce Dominus amovetur a Prophetam.* to see those, who are the true Ministers of Christ, and faithful stewards of

of his heavenly oracles displaced, and so be substituted in their rooms, *Jeroboam's* Priests, of whom it is said, who pleased might ordain himself; to see the Commission taken out of *1 Kings 13. 33.* the hands of lawful Embassadors, and given to erratical and wandring Messengers; such as run when none hath sent them; to see stars fixed in the right hand of Christ, for to be eclipsed of their glory & brightness; and planets of an uncertain motion, to have that honour confer'd upon them, as to be guides unto those who are ignorant of the way to Heaven; who onely by tangling and jangling in matters of no importance, ring away other mens bees: false fires as they are, which arise to seduce and deceive; to see the true and faithful shepherds of the flock of Jesus turned out of doores, and to have thieves which steal in by the windows received in; to see *Aaron* stript of his Priestly robes and office, and *Abiram* to step into his place and function; and true Apostles sent by Jesus, to be turned back, and to have backsliders and revolvers from the Catholique truth for to find welcome; Who, although they bear the name of Apostles, are found lyars. For why the woman *Jezabel* calleth her self a Prophetess? and who at last, when God shall be pleased for to open their eyes, shall be forced to cry out from the powerful conviction of a troubled conscience, I am no Prophet but an husbandman, and I have deceived.

Rom. 10.

Non venit ante suum nostra querela diem.

It had been better for us if our parents (who laid out our estates to make us fitting for this Office) had saved that money, and brought us up to some other mechanical calling; for then might we have been capable of the Priesthood. *tempora! O mores! O strange times!* wherein impudency, and ignorance, seem qualifications enough for a divine. how were they esteemed of in former times? how were they revered of the mighty, feared of the wise, and beloved of the poor? But this age is the prophaneſt that ever was! there are risen up new *Israelites*, that despise *Aaron*; new *Corabs*, *Dathans* and *Abirams*, who controul the Lord's Prophets, saying, you take too much upon you ye sons of *Levi*, seeing all the Lord's people are holy alike: it is very much to be feared that judgement is on the wing, that it is near at hand;

Per ipsos Christum induimus, per ipsos Dei Filio conjungimur, per ipsos membra beati capitis effici-mur, quomodo! non solum reve-rendi magis quam reges aut judices, sed etiam magis honorabiles quam parentes Christi de dignitas.
Sacerdos. lib. 2.

when as his Prophets are so disrespected; desolation and utter destruction was then near unto *Jerusalem*, when as the Prophets of the great Lord of Hosts (who is pleased to offer terms of peace and agreement before he falls upon a people with desolation), were turned back, cast out, and despised; a people must needs lie open to the fury of the Lord, (who is a consuming fire) when there is none for to stand in the gap to appease his anger; who is a God not onely jealous of, but zealous for the maintaining and keeping up his own honour and name, and will not see those, who by his deputation, are assigned to be his Messengers, to be thus dealt withall, by proud and disloyal dust and ashes, to whom they are sent; downright destruction was then near unto the *Egyptians*, when as *Moses* took his leave of *Pharaoh*.

But be not dismayd at these things, O ye Ministers of the great God of Heaven and Earth, who is able both for to bear up your hearts with patience for the present, and to work out your full and compleat deliverance for the future. Although the Land be as full of trouble as the sea is of waves, yet lift up your heads, be not discouraged but display the Gospel of our Lord and Master; let nothing quite extinguish or in the least diminish the fervency of your zeal; but preach and declare the whole and intire truth of Jesus; let none of these evils, which now are upon the face of the Nation, make you afraid; but advance the standard, and bear up the ensigne of the Apostolick doctrine.

You are the men whom God hath made choice of, to be the keepers, and the faithful stewards of the mysteries of God; hold fast therefore the form of sound words; let neither persecution, nor hope of favour, draw or prevail with you for to betray your trust. Behold, the poor Church our most dear and affectionate Mother, stretcheth forth both her armes, and beseecheth you not to suffer the bays for to wither in your hand, nor God's cause for to fall to the ground; but to stand up for the truth which is call'd in question, by her undutiful and stubborn children; lay aside all other business, and count this your onely work and employment.

My Brethren, and Companions in tribulation, If our Gospel

Gospel be of man, the result and effect of our politick contrivance, it will come unto nothing, it will fall and moulder away, God himself wil have an hand in the confusion of Babel. Our blessed Saviour hath told us what will become of that which is not of divine plantation; *Every plant which my Father hath not planted shall be rooted up*; But if it be the truth of God, it will prevail notwithstanding all contradiction God's truth is mighty and shall overcome. Dragon shall fall down headlong before the ark of God; the darkness shall flee before the light; and the more resolutely mans wisdom shall stand, the more glorious shall God be in his victory; be falsehood never so freshly colour'd, and strongly fortifi'd, yet in the end the truth shall conquer: Bear up therefore against the wind and tide of schism and faction; now is the time wherein you may doe the Church service, and win to your selves that renown which neither contempt shall eclipse, nor time shall diminish. The days are come, of the which that great Apostle and Prophet foretold, wherein *sound doctrine would not be received*; but the men would heap up to themselves teachers, *having itching ears*; and that none, but such as walk in the spirit of lyes and falsehood should be esteemed of; but think not of these things, but what will become of you another day; and of that great account, which must be given up unto the great judge of Heaven and Earth; not onely of the flock, but of those truths committed unto your trust. Finally, my Brethren be strong in the Lord, and in the power of his might.

God, whose eyes are a thousand times brighter then the Sun, and whose knowledge pierces irresistibly into the depths & labyrinths of all secrets, knoweth, with what unwillingness I entred into this Office; the tumultuous waves of trouble and faction wherewith I did see the Church of God to be tossed, made me afraid to set sail; being fully assured that persecution did *first begin at the house of God*. I had digested that of the Wiseman; *My son, when thou entrest Gods service, stand fast in righteousness and fear, and prepare thy soul for temptation*. I knew that there was such qualifications requisite to a Minister of Christ, unto which I feared that I had not fully wrought up my soul. I knew that unto that sacred office

was

was required a sober gravity, alienated from the very manners of ordinary people: a life wholly serious, weighty, solid, which my younger years could not perfectly dissemble; but yet did always so behave my self, as that I might not be a discouragement unto the zealous profession of godliness; but that, by the piercing influence of my example, I might draw and allure those, that came after me, to a love of holiness.

Non est tanti
gaudii excessu
renniffe. Hier.
in Ezek. lib. 2.
Rogatus non
rogatus oportere
suscipere cu-
ram animarum
Vitruvius in
prof. lib. 1.
1 Tim. 1. 7.

I was very unwilling to undertake this charge, being fully perswaded, that more trouble than honor, more contempt than ease, did assuredly follow those that were faithful; contrary (I am sure) to the too rash and bold precipitancy of many in this age, who run with greediness into the office of the Priest-hood, understanding neither what they say, nor whereof they affirm; yet adventure to be teaching. With what blind zeal and eagerness do they pursue that function, not so much *pro pastu ovium*, out of fervent desire of their instruction for their salvation; *sed pro lana* (false Prophets as they are) they eat the fat, and they cloath themselves with the wool, and they enrich themselves with the spiritual promotions, when as men more religious and devout have fled from benefices, and cures of souls, as from a serpent or poison, and have not without trembling undertaken it. ProFOUND and great was the knowledge and judgement of *Thomas of Aquin*, in so much that if any might have challenged that sacred office, he might; he being one in whose breast did seem to lie hid the treasures of knowledg & learning; yet by no means would be brought to accept of the Bishoprick of *Naples*; and when as *Clement* the fourth of *Rome* did importunately follow him with intreaties for to accept of it, returned him this answer; *Mallet ego Chrysostomi commentarios in Mattheum*; accounting others more able to instruct him, than himself sitting for to teach others. Such humility is there in a gracious heart that hath interest in heaven.

Great was the learning, and holy was the life of *Cyprian*, so innocent and inoffensive was his life and conversation amongst men, that he seemed to be quit of humane corruption, and common infirmities, which are molded up in the lump of men common and ordinary; he was so abstemious from pleasures (which do commonly draw off mens hearts from

from the love of God) that he fled into the wilderness, and places most solitary, that with more close and united affections, he might call upon God; yet being elected by the common consent and voices of all, into the office of a Bishop, he did earnestly beseech them to alter their choice, accounting himself altogether insufficient for the discharge of the office; yet these younger Novices think themselves sufficiently inspired. It is recorded of St. Peter of Alexandria, being the lawful successor to St. Mark, that he would never in all his life get into the Chair, but all his days did sit on the Footstool, accounting himself unworthy and unable for so high a Calling: And of Nilamon, that such terrors did invade his heart, as he was carried to a Bishoprick, that he swooned away, and gave up the ghost; so terrible was that weighty office unto him. But O how swiftly do these run after it? how greedily do they catch at it? thinking themselves the onely persons of divine mission; But I am afraid they are sent not so much by the spirit of God, which keeps and preserveth men within the limits of their callings, as with the spirit of ambition and covetousness; there being not so much honour as contempt, nor ease as trouble and disquietness, attending that employment.

I had not sailed far, but some stormes came down; so that I began to be sea-sick: and said I would, if possible, have returned to the same port from whence I set forth; but I perceived, that seeing I was engaged, there was no thoughts of looking back either with safety or honour; and seeing that I was lifted, I must of necessity be courageous, and stand to it; and not with cowardise sling down my armes and run away. I was instructed, how that then I must be contented for to suffer for him, that had called me to the office; and that I must be contented to contemn contempt it self, despise despite, that by any means I might bring in souls into his treasury; and indeed (if I may so speak without any affection to my self) did so behave my self, as that I did get a good Seat in the hearts and affections of my parishioners; insomuch that some of them (I dare say) would have imparted their very souls unto me: But it pleased God whose actions are not for to be called in question, and whose gentle corrections are for

*Inspice & disci-
scas sub ista re-
nui membrum
quantum mali
latet. Sen. Epist
11*

Baronius.

*Mittit eos su-
pebia, mittit
eos avaritia,
mittit eos am-
bitio, mittit ha-
resis, mittit
malus demon.*

to be endured with patience, to send me one out of another Parish, to bring about his own work, and to cause my grief. Gods actions concerning men are inscrutable, let us endeavour never so much, by all the craft and subtilty of our politick head pieces, to keep our selves in credit, that so we might sit the more surely in the enjoyment of that which we possess, yet we cannot be secure and immune from troubles.

The occasion
of this difference.

There was a seat in the Parish Church of Terrington St. Clement, in the County of Norfolk, which did belong (as all men belonging unto the said place could testifie) unto the Vicar of the said Town, and was commonly called by the name of the *Vicar's Wifes Seat*, unto which one *Thomas Gunnel*, lately come into the town, did claim a title. Had I been assured that it had been his, or belonged to anything so called, I should have as willingly disowned it, as he should lay any claim unto it; it being almost against my nature to ask my own where I have an indubitated due. But God hath an hand in bringing all things about, to compleat and perfect his own designs concerning men: and although it had been mine, yet I should have been contented to have parted from it, rather then in the least to contend, or give any occasion to the world to say that I was contentious. It is well known that I have been no good Client to the Law or Lawyers, but have much discouraged those that were so: being fully perswaded that mans happiness in this world consisted in nothing so much as in the enjoyment of quiet and repose; unto which all things naturally do rest and move; and in the enjoyment of which, they do securely sleep and rest, as in conjunction with their long desired and now enjoyed good.

Or what advantage would it have been to me to give occasion to the world to say that I was contentious? I knew well enough that the comfort of a Minister did consist in that estimation and love in the which he is rooted within the hearts of his Parishioners; especially in these days, wherein it is not thought lawful nor honest for him to go to Law at all; but (like the Stoical benumbedness of Quakers) to be strook, and not to strike again, to be defamed, and not
right

right themselves; to be dispensed upon; and not to be
were it before the Heathen, or in those places where there
were no Christian Laws for the distribution of right, it might
be just; but in a civil and well governed State and Com-
monwealth, I know no reason why we may not, as well as
others (in case of wrong) appeal unto the Law, in the en-
joyment of whole liberty: even we have as great a share as
any man.

I know indeed that the main comfort of a Minister in this
world consists in that love and esteem which his parishioners
bear unto him, which renders not only him acceptable and
gracious unto them, but them also serviceable unto him, in
doing for him, such civil courtesies as he stands in need of
while he is on this side heaven. And which makes them both,
both Priest & people, unanimously conspire & agree together
to glorifie the name of the God of heaven upon the earth. Not
as if I had any intentions to quarrel with him: but, like
Abraham and *Lot*, to depart and be friends. But God help
me, and bring forth my innocency as the light, and my
righteousness as the noon day) my thoughts of love and
intentions of compliance, proved on occasion of my fu-
ture grief, and led to my further trouble. We had not
been long together, but the difference broke out, and we fell
at odds about the seats, just like *Isaac* and *Naboth* in France,
who being abroad together in a fair field, and the
one wishing that he had as many Oxen as there were stars in
the heaven, and the other an Edithrough as capacious as the
firmament, differed and fell out about the grazing of the
beasts. His furious nature could not reason out the case by
argument and cold blood; but his present wrath gave spur to
his conceived malice to blast my reputation; and he came
up to my very throat, saying, *You are a drunken Priest*;
whereupon I desiring him to be civil, he added, *You struck*
me.

What an inundation of troubles and contention may fol-
low a little difference? from this little breach did flow the
future deluge of sorrows and distractions. *Principiis obsta*,
take up differences in their beginning, our natures are proud
and too apt to contend; and if we suffer them to be rought
with

which sometimes they suddenly grow into inwardly : infirmities
much more our heard : whereas no hidden but in the
the matter of justice and justice : like in the breaking up of
a full Spring tide, it is easy to make up the breach and stop
the current, if seasonably taken : but if any while longer
the currents do enlarge the breach, beat down all that op-
pose it, and it is not to be made up without a great deal of art
and difficulty. Anger in the beginning is violent, *dam-
nitur in ira*, yet is more easily quenched in the beginning,
but being let alone, it then takes such root within our hearts,
as that it is not easily plucked up.

Indeed had he been a man wise or religious, I should not
have much questioned my peace : if he be addicted to con-
tention, yet he will not with his Priest, or if the baseness of
his behaviour had stirred him up to actions of strife, yet like
the manner of the Scholars of Pythagoras, he would shut
his hands and be friends with him before he had slept ; but my
Aurignist cannot sleep, but upon a troubled pillow. He did
abandon all motions to friendship, and refused to give enter-
tainment to the very thoughts of peace ; as if like the Sala-
mander, he is never well but when he is in the fire of vari-
ance and contention.

I could not but extremely admire and wonder, that he
should be so audaciously wicked, as to begin his Action ; for
I never strook him : I call heaven and earth to witness ; my
witness is in heaven, and my record is in earth, that I never
brook him : and it could never enter into my heart to be-
lieve, that men should be so void of grace, and cast off the
fear of the Lord and his judgements, as to swear that to be
true, which is absolutely a lye and an untruth ; and so
root their wickedness in heaven on the God of truth, who is
without wickedness, and hates the persons of those that take
bribes, and turn aside into lying. But I have found, that
nihilum tam impudens mendacium ut se careat, that there is
nothing, be it never so false and untrue, but some may be
found for to justify it.

For my part, although he had grievously wounded me in
my good name and reputation, by his malicious and lying
tongue, yet as it was done in anger, and in the heat of pas-
sion,

There is nothing in this world so dear unto man as his credit; but what a credit is it, which is but a word, although it be so much desired, but if it moves him to anger and rage, but if it be so great a grace, or a fallen he is cast out into dishonour and dishonour. An ingenious spirit doth more grievously take a wound word against his good name, then a wound unto his body; which the Prophetical King did compare to spears and arrows, and which the very soul of the Wiseman feared, reckoning it worse then death. *There be three things that my soul feareth, and for the fourth I am full of grief, the slander of a City, the gathering together of an angry multitude, and a false accusation: all these are worse then death.*

But although my age is not great, yet my troubles have been many; and I have not been acquainted so much with the gilded felicities of this vain and deceitful world, which do ordinarily puff men up into pride and vain glory, but that I well knew how to bear contempt, and to take a scandalous word or two from him, who wanted both wisdom and civility; and upon whose mouth did in the least depend my reputation and honour; I knew that the best conquest in these things was to despise and scorn them; and the most noble revenge was, not in the least, to take notice what such younger novices, as he is, through folly and indiscretion, did speak forth; and therefore I had (not onely the patience for to hear) but the mercy to forgive his indiscretion, in casting dirt on the profession which our Ancestors did adore and reverence; not accounting the Priests of the Lord of Hosts to be Priests of *Bachan* and drunken Priests, but holy unto the Lord, and to be had in double honour, not so much for their sakes, as for his, whose Messengers and Ministers they are, and for that work, for the dispatch of which they are called unto the Office.

But it seems that the Priests of the Lord are become drunken Priests; or else our age is fallen into that open prophane-ness, as by it they are so accounted: How holy, and how innocent ought those persons for to be, who are called unto the dignity, as to treat the cause of man with God? and

Ecclesiastes 1.

*Necesse est Sa-
cerdotem esse
purum ut in
calce collocatus
inter ipsos caeli
virtutes medius
staret. Clemen-
tis. 1. ad
Iacob.*

of the sanctuary; how pure, and uncorrupted ought he to be, that is ordained to offer up the sacrifices of the people, and to receive God's gracious answers?

Heb.

For every high Priest is taken from among men, and is ordained for men in things pertaining unto God: that he might offer gifts and sacrifices for sin. The Candlesticks of the Sanctuary were commanded to be made of pure gold. *Non ceres, non esse Carissimus, & prociis segregatus, redor, non rapus; speculator non pilulator, dispensator, non dissipator, pinguis non inanis, iustus non impio, devotus in choro, stabilis in Ecclesia, in omni re mens, in omni gradu in letitia, purus in conscientia,*

Sidor. in Polu. stat. l. 3. c. 1. 2.

a fidelis, et unctus, solutus in adversitate, verax in predicatione; How pure ought that mouth to be, which is imployed in the manifestation of the glory of the most holy God? how pure ought those hands to be from pollution, which are to be lift up unto the most holy place, in the behalf of the people, that God would bless them? How chaste that heart ought to be, which is so frequently elevated to a conjunction with the most pure and undefiled essence? yet you ought not, for every slip, for every failing, and infirmity, to be so rash and heady, as to step into God's throne and tribunal, to censure and pass your judicial sentence upon them, to disrobe and silence them, to turn them out of house and harbour, to cut them off from *Jerusalem*, and make them perpetually miserable, and to continue and end their lives in sorrows and distractions. What! know you not that you are carnal, envious, and malicious against them; that you are apt for to be deceived, and that counterfeit coin is many times taken by you for current money; that corruption and rottenness will dissimble to shine like pure vital light or christal; that you have been divers times mistaken by a cloud for *Juno*, a mist of hypocrisie for the substance of true and perfect righteousness; and that in that man, who hath wrought up his soul unto the highest perfection of sanctification that he is capable of whilst he is on this side glory and eternity, there is and still doth remain some dregs of corruption and infirmity; to the most bright and eminent planet and constellation there sometimes happens obscurations and eclipses; the greatest

Latet in accusatione Ministrorum audiendi non sunt carnales semper persequi solent spirituales.

promoted him to the Church, and made him a Minister, and
although Gold hath some admixtures of both Silver and Iron
in the promulgation of the Gospel, yet both of them he has
made use of unto us; so that it appears, that though the
Prest be compassed with infirmity, and therefore ought not
only for the people but for himself to offer up for sin, yet he is
he is not thereby made unable or incapable of preaching
the Gospel; but rather is the better informed and streng-
ned, to measure instruction unto those that are ignorant. Ver. 3.
Gold, although it be not altogether refined, yet it is not to
be refused: wheat, although not thoroughly cleaned, yet may
be placed in the garner; and I know no reason why infirmity
firmity, which sticks and cleaves to fall into their nature,
that it cannot be removed, should not be suffered to remain
in them. God forbid that I should commend, or in the least
allow, of a spot or blemish in that most pure and holy office.
My witness is in Heaven: I have no such thoughts; but rather
to commend charity, which covereth a multitude of faults:
that men may not deride or, and trample upon, the naked-
ness of their parents, but hide and cover them with the man-
tle of love and silence; knowing that, as God was able to
make him stand, so he is able to raise him up again, and
make him an impreachable bulwark against temptation. God
can make; when he pleaseth, of a *Saul* a *Paul*, of a Publican
an Evangelist, of a Fisher a Preacher, of a Thief a Confessor,
of a Fornicator a chaste Father, of an Heretique an Apo-
stolique Doctor, of a wicked man a sound member and sure
pillar of the Church of God, of a wanton *Austin* a deep Di-
vine and worthy Preacher. For the commission of one
fault, who would have an hand in bringing destruction
upon a young man, a penitent person, that hath wife and
children, who may afterwards prove a most excellent Instru-
ment for the declaring of God's glory?

O I wish that there was more mercy, more heedful respect
and reverence shown unto those who are so near unto Al-
mighty God! Consider that those affronts and injuries,
which are offered unto them; rest not there, but reach unto the
person of the great and incomprehensible majesty of Hea-
ven and Earth; who although he liveth in light inaccessible,
unto

Lucibins.

...which we have not opposed, yet is pleased to make o-
ver and bring his honour into them that serve him at his
altar; but the best way to dispatch them is to defame them;
bring them but into contempt and derision, and they will
fall down without any great sin. In the Primitive perfec-
tion, such was their hatred unto the professors of the Do-
ctrine of the Gospel, that they did devise means to afflict
them; and therefore that they might manifest their rage and
fury against them, and strike and scourge men from im-
bracing it, they covered the professors of it with the skins of
wild beasts, and so exposed them to be baited and devoured
by dogs: Our age hath found the like invention; we are
defamed, we are covered with the filthy and beastly ricks of
Drunkennells and Adultery, that the Church discipules of
the men of *Belial* might be encouraged and encreased, and
their fury provoked to devour us up.

It hath been received, and it is still verified in the practice
of many, that there is no conscience to be used in the ruin
of an enemy. What is due to their honour, injurious to
their persons? and an enemy to their righteousness? Such
an one was I accounted by my adversaries, therefore I was
likely to find nothing but cruelty. Now the only way to ruin a
man is to begin with his Name; kill but that, and all's pre-
sently struck dead; fasten but a slander or calumny upon
him, and you may work any mischief upon him, and never
be blamed for it. That was a sure plot which was contrived
against *Jeremy* likely to take effect; *Jer. 18. 18. Come and
let us devise devices against Jeremy, and let us smite him with
the tongue;* Which my adversary made use of; and there-
fore in what place soever he came, he did declare, that I was
drunk; and that I did strike him three strokes upon the
breast; and that he would turn me out of my Benefice.

Good God, what a little distance is there betwixt the ha-
tred had, and the ejectment of a Minister! Let him give any
occasion of displicence and dislike, yea though none be given,
but taken and forged; the next thing that's thought on is tur-
ning out, and now all his might and force is bent and mu-
ltipled for Ejectment. A strong accusation driven home
with the efficacy of affirmation, will fasten upon a man of the

most

most innocent and harmless conversation; yet he was full of
sneering and derision; he who said it should be enough to
satisfy him, he a man never so industrious and diligent in
scandal, valiantly asserted and maintained, with calms
and stout grudging, of suspicion that he is guilty of it will
arise and prove in the hands of those who formerly had bet-
ter thoughts of him; and therefore, that he might easier
excuse me, he did so himself, that if possible he might
render me odious unto my Brethren, and so the sooner
accomplish his design. He was very forward to do the
deed, onely at the convenient opportunity to serve his turn;
but in the interim he lent for a Wit, intending for to sue
upon an Action of Battery.

What hath Minsters to doe in Fairs, in Markets, Fairs and
confluxes of people, amongst merchandise, bargains, and
suits of Law? they may enjoy more solace in privacy, then in
any thing which such great exchange can afford unto
them. Let us follow and pursue the tracks and paths of
Worldlings, yet at last, we shall find that to be most true,
Nihil inveniunt quiescentem nisi in libro et claustro; and he who is
so devoted to enjoy the sweetest serenity, and best repose of
contentment, my adversaries prosecution, wherein he thought
to work me trouble, ministered an occasion not onely of en-
joying my self, but of avoiding those distractions which ac-
companies all those who are drowned with Law and dissen-
sion; which made me retire and keep in that I might avoid
the Arrest.

I looked upon this action as an effectual means of allaying
of that passion which he was in at present, (who knows not
that time and protraction wears out anger, which like a *flamma est subita*
stormy or torrent, arises and falls in a moment; or like a *animi tempe-*
sudden fire, which arises, flames and extinguishes of itself.) *Bar. Aug.*
thinking that his reason would at length sway his passion;
and also that by the persuation of all those which did bear me
any affection, with whom I was confident that he could not
but meet in his daily conversation, would so appease his con-
ceived malice, that no contention should be betwixt us, but
a fair and friendly agreement; in comparison of which, a
glorious conquest should not have been desirable. But no aft-
of

[illegible]

I was as backward to be drawn into contention, as a Bear
 to come unto the Snake. I did know him to be a mighty
 man in Skill and Law from his youth up; being born and
 educated in that house, from which contention did never
 depart; and therefore I did choose rather to seek peace, than
 to enter with him the list of contention, knowing that the
 weaker would go by the walls, and that great lies would
 break through by forcible entry, where the list would be in-
 tangled; and especially in these times, wherein the tide and
 current of disrepute and contempt went broadly against the
 Clergy. And therefore I went unto his house (God know-
 eth) with an ill will, yet with a good confidence of obtain-
 ing my requests; knowing that great spirits are sooner made
 ours by sleeping to, then contending with, where we had
 this following conference.

Minister. Sir, I am the most unfittingest man in the Parish that you could make choice of for suit; never meddle with one that is not your match; you will not gain any repute by the conquest, but rather contradi an odium unto your self in the prosecution; therefore I beseech you for to let fall your suit, and be friends with me.

T. G. I take your unkindness very ill, that you should strike me three strokes upon the brest.

Min. Whether I speak you, or whether I did not, is not the matter for which I come: it is not my desire for to plead to your Declaration: but I intreat for friendship and agreement with you.

T. C. Will you please for to walk into the house? I with my wife was at home to make you welcome: but there is none but my self left at home, so that I am sorry I cannot bid you drink.

Min. *That you so lovingly embrace my friend (hip, I take as kindly as any thing in the world you could have done for me: in being my glory for to live in the love and respects of my Parishioners. I thought for so have sought unto you by mediation of friends;*

but I presumed it better for to leave myself, and to leave
them when I stand more in need.

Well Sir, I am friends with you, only the charges that I
am out of, I hope you will pay.

As I have taken up the difference, let me also set down the
charges, because you do so lovingly receive me, if you will be
pleased to pay the one half, I will be contented to pay the
other : with which he being contented, they both parted.

All the time that I discoursed with him his colour was
high, and all the blood of his body was in his face; as if my
humble submission had wounded his deceitful and treache-
rous heart; and he could not deny me for the present any
thing; such a prevalency hath humility, which doth sweetly
insinuate it self into the hearts of the proud and haughty, and
altereth their minds and resolutions.

But God alone is immutable, and upon whose word we
may safely and securely ground and bottom our selves, as
upon a certain and an unalterable basis. As for man how
mutable is he, and subject to a thousand alterations? how
suddenly are his thoughts changed into clean contrary re-
solves? even as it is in the face of the heavens, it is not al-
wayes calme and serene, but sometimes overcast and cloudy:
so with the minds of men, which are sometimes clear and
free, but by and by covered with the mists and fogs of ma-
lice and revenge. No sooner was I parted from him, but
his mind is changed, and his word which was put, is vanish-
ed in the air and a strong sale of covetousness and policy
caused him to divert his course, and to draw me back from
that agreement which he had made with me; and no peace
might I have, but such a persecution of him; who was
himselfe gone to London, and was recalled by one John
Rawlin for to send this messenger, unless I would pay all his
charges he would proceed.

So dear unto me was my quiet and immunity from dis-
turbance, that I should willingly have parted with any thing
rather than it; which in the want of that affluency and abun-
dance, worldlings sweetened my life, and equalled it with
theirs: did I know what his greedy desires and covetousness
would demand of me? And such was the poorness of my
ability,

ability, that I was not able to give much, and therefore I sent this answer, *That I hoped I had made an end already with him*; thinking that they would take that as satisfactory. For the present, until such time as we should meet, when I doubted not but that we should friendly and unanimously agree.

But his thoughts were not as mine; in stead of thoughts of compliance and friendship, he had thoughts of hate and dissention, as clearly seen by his actions; when we had again renewed his Writ, and as himself declared, had resolute resolutions to prosecute against me.

All men are not made ours by one and the same way, some by submission and humility are sweetly attracted and drawn in, others not without power and violence are buckled to agreement; and therefore I was advised by them, to whom I was dear, to send for a Writ for him, and to sue him upon an Action of Defamation; which I did; not with any intentions to live like the Salamander in fire and flames of discontents and disturbance, but with thoughts of peace; thinking that those who are not won by gentle intreaties, by force and might may be brought to compliance; but alas one, fair and foul means prevail alike with him. This also stirs him up to an hotter opposition, and makes him big with malice; which, like a full spring-tyde, overflows the banks of charity and love: So that then unadvisedly we both prosecuted, and none coming to the gap to make up the breach, we joined issue, and brought both actions unto trial.

There is no practice so wicked, or work so ungodly, which malice and envy will not attempt to set upon, when men destitute of the fear of the Lord, suffer themselves to be possessed with pride and hatred. There is nothing so unjust, but it will be acted; and all means, be they never so cruel and unwarrantable, but will be used to bring about their mischievous designs: and then an opportunity being presented unto him to do me mischief, namely, a Committee impowred to eject Ignorant and Scandalous Ministers, his malice incited and stirred him up to leave the Law; to which first he addressed himself, and went unto the Committee, and exhibited these Articles.

Articles exhibited against Mr. John Herison; requiring his
appearance.

That Mr. John Herison is guilty of Drunkenness.
That the said Mr. Herison is guilty of frequenting Ale
Houses.

III. That he is guilty of frequent playing at Cards and
Dice.

IV. That he is guilty of profane swearing.

V. That he is guilty of countenancing the profanation of the
Sabbath in his parishioners and others.

When, as I made my appearance, in obedience to their
summons, I found them so fully possessed of my guiltiness of
the crimes charged upon me, and so prejudicate, that no-
thing would induce them to believe the contrary: which all
charity and heavenly love have not yet caused them for to
judge otherwise; until further proof and evidence against
me. An enemies information is not easily for to find en-
trance into any mans breast, nor suddenly for to infuse it
self into credence and belief. Credit, life, and livelihood are
sisters, go hand in hand, and the Laws are as careful for the
preservation of the one as the other: therefore they should
have been careful, lest by prejudice and partiality, they
might wrong the innocent: but they were so fully settled in
the belief of the truth of the charge, as if they did intend to
eject me without further hearing; all of them singing durst
on my face, and speaking to my dishonour and defamation.

I did declare unto them the ground and original of the ex-
hibition of the Articles, that it was a particular quarrel, that
there was a suit depending at the Common Law for the same
crimes that there I was charged withal. But all this availed
nothing, still they persisted in their prejudicacy; adding,
that the very place I lived in was a cage of unclean birds.

So dear was I unto my parishioners, and so united was
their affections unto me, that although Norwich, the place
where the Committee did sit, was thirty miles from them,
yet divers of them did desire me that they might go with me,
but it was in the depth of winter, in extremity of cold, so

Et quamvis
vera sunt, non
tamen creden-
da sunt, nisi
certis indicis
corroborantur,
nisi quæ mani-
festo iudicio
convincantur,
nisi quæ iudici-
ario a di-
ne publicantur.
Concil. Rom.
lib. 3.

Non oportet ac-
cusatores a ju-
dicibus audiri,
ante quam dis-
cutiatur qua
intentione, qua
conscientia si
pro Deo, aut a-
lio in se pra-
senserit.
Melior causa
Cassius de ne-
gare Buto ni-
hil possum.

that I would not suffer them: and although they did not go themselves, yet they would transact with their credits: and therefore did unanimously agree in the following certificate.

These are so far to certify unto all whom it may concern, that the Bearer hereof John Henson, Master of Arts, and Minister of the Word of God in Torrington, is a man Orthodox in his Judgement, Godly in his Life and Conversation, and painful in the exercise of his Ministerial Function.

Which I presented unto them, desiring them to read it, but they slightly perusing it, laid it by: and gave more credit and belief unto the Informer than to them, whose words were of more weight and validity than his Bond or Bill.

It is true, I felt great grief and disturbance in my self so to be placed, where I could find no shelter or refuge: by this I understood that I should find but little comfort from the Commissioners: and I well knew that my Adversary had chose at his command that would condemn even innocency itself, if it appeared.

Atheism and incharitableness cannot possibly take such deep root within the heart of a man, that all remorse (in the prosecution of wickedness) can be quite excluded and shut out: Men do that in the precipitate and inconsiderate condition of anger and passion, which they repent of in cold blood: where there is any disposition of ingenuity or loving favour, it will take fire after the malicious prosecution of a man undeservedly, except it be in such who are altogether rude, in whom there is no thoughts but of revenge and slaughter. And indeed thus it was with my Adversary, although his reason was a little drowned in choler and disturbance, although justice and civility was laid asleep for the present, and his furious passion carried him violently on for to Article against me; yet at length reason began for to take her place, and justice and civility to awaken; so that he now offers conditions of peace and agreement, like a polittick and cunning enemy, who having tired out a Town with a long continued siege and assault, offers articles of surrender, hoping to have his own demands.

These I might have, but I must pay for it, either with the loss

lots of twenty pounds, or else I must lose both *Credit* and *Office*; he having those at his command which would sweep me out of both.

A good Name is better then great Riches; and indeed so it is and should be accounted of, as being that which for the most part times sweet, and renders us acceptable unto those with whom we are conversing; & which imballines us unto posterity when we are dead and departed, and consecrates us to a kind of immortality; to those that come after us; and in comparison of which, I looked upon my *Benefice* as the rather to be parted from, as being able to preserve me in it; or in case of a wrongful Ejection to prefer me to a better; therefore it was thought the best means, rather for to part with twenty pounds, then to adventure my *Credit* and my *Office*, with those who made no conscience of an Oath, and whose very religion consisted in scandalizing the Clergy, and bringing them into discredit and contempt.

The Articles of Agreement.

First, *That there should be no farther prosecution by Thomas Gunnell against John Henson of any Articles exhibited against him.*

Secondly, *That all Suits and Actions Commenced at the Law, either by the said Thomas Gunnell against the said John Henson, or of the said John against the said Thomas, be ceased and let fall.*

Thirdly, *That there should be general Acquittances reciprocally drawn betwixt both the said parties.*

Fourthly, *That the said Thomas Gunnell should not appear against the said John Henson at the Committee; but that the said John Henson should appear in obedience unto the Summons of the Commissioners.*

BUT what is the success of all this? I am for peace, but when I speak they are for war. My too humble condescension doth rather augment their policies, then procure me quietness. In such a condition and to such things are the Ministers of God at present laid open: my stooping to grant so much, is made an occasion by them to demand more; and to have the greater advantages of me, to further their

their wicked intentions : So true it is, that we stand in need of Serpentine wisdom when we deal with Wolves; they seem to me to be rather Monsters then Men, who have two tongues, and two hearts; who intend nothing less then they speak, and will rest in no determinations but their own crooked and perverse ways and policy : such men are not to be dealt with all; or, if upon necessity they must be, they must be well girt, or else expect a danger.

When I, out of that goodness of nature which God hath given me (if I may so say without any affection to my self) did please to give him twenty pounds, the charges which he dissembled to be out of at the Law; this should have melted his heart into goodness and love, and not have ministered to him an occasion of working to me any further trouble. But all passages of love and goodness on my part are received as the most nourishing and cordial meats into a body ill affected, which doth rather inflame the distemper, then any ways allay the heat and furiousness of the disease : all acts of love, and seeking peace with him, do but rather stir up in him further intention of doing me mischief : as soon as I had got to the Committee, to make my appearance, not onely according unto the Summons of the Commissioners, but the Articles of agreement, his man *Matthew Blackburn* was at my house contrary to the agreement made betwixt us. I did not fear what he could say against me; for I was assuredly perswaded, that neither he, nor any man in the world could ever prove, except it were by false witness, and before partial Judges, that I was guilty of those Articles maliciously prosecuted, and most of them forged against me to my ruine; as I have already in the face of the County sufficiently proved, and also shall further make known unto all the world, when God shall be pleased to raise me up to an ability to vindicate my self.

God forbid that I should justine my self to be clear from all infirmities, and from all the slips and failings which always have been, still are, and ever shall remain until the perfection of all things shall come; and the perfect redemption of the sons of God. We are men subject unto the same infirmities and passions as you are: we are not yet arrived at perfe-

perfection ; but we press forward by degrees unto sanctification : but for these things I make my appearance before the great Court of the King of Kings, and find pardon for them ; And also, in obedience unto the Summons of the Commissioners, I made my appearance before them ; and I did then and there declare, That if any one could accuse me of the Crimes charged upon me, I was there to make my defence.

The said *Matthew Blackburn* (who at the exhibition of the Articles did affirm unto some of the Commissioners that he would make Oath to all or most of them) (and who was, by the Procurement of his Master my Adversary, to Swear that he had seen me *so Drunk that I could neither go nor stand* ; as he himself confessed to me since,) did then, not onely deny the words, but also being Examined upon Interrogatories, quit and clear me of all the Crimes charged upon me.

They seemed to be a little moved, to see me stand before them accused, and none to accuse or bear Witness against me ; but they would not use me, as our compassionate Saviour did the Woman taken in the act and accused of Adultery seeing there was none for to give in evidence against her, dismissed her ; but, as if mildness had been quite exild from them, and onely severity did find entertainment with them, they would force my Adversary for to prosecute that, which he had exhibited ; and therefore they did send down Warrants of contempt to fetch up him, and his Witnesses to testify their knowledge concerning the Articles.

Quæx. Whether they can force any man for to prosecute an Information given in unto them. 2.

O, what was the reason of this their action ? did not they know that there was difference betwixt us ? and will not our reconciliation please them without my ruin ? in case I had been guilty, mildness and mercy would better have become them, then cruelty and severity ; laws being made more for to terrifie and keep in order, then utterly to ruin and to destroy men. Methinks they might have had some respect unto my credit and reputation, lest through their occasion evil might befall me ; they might have had some regard unto the tenderness of my age, as experimentally knowing that it

*Non est vitium
crede mihi a-
dolecenti.*

is.

is sometimes subject unto folly and vanity, and not, in the beginning of my age and fortunes, to blast them both as untimely fruit.

The life of my adversary did depend upon that favour and credit, which he had with the Commissioners; and therefore fearing that his non-prosecution should quite enquire, or something diminish his Fame and Repute with them, in this *Dilemma* chuse rather to doe me wrong, and to fall from the agreement made with me, then in the least to bring himself into disrespect with the Committee, who are able to make good whatsoever damage he may possibly sustain by me, who in all likelihood should not sit still, and see my self for to be so abused.

But God help me; this act of the Committee draws my Adversary afresh, to muster up all the Forces of wisdom and policy, to make three sons in law of one daughter the product of this unfortunate act of the Committee; that he might not onely keep up his credit with the Commissioners, which by his non-prosecution he was in danger for to lose; nor possess himself of my monies which he wanted, and stood in need of for the prosecution of the matter; but also so accomplish his desires and wishes, that all the results of wisdom could not possibly bring forth a more desirable effect. The work may now be done, and he hath furnished me with money for to carry it on; I will carry as fair correspondence as I can; but I am resolved cunningly to prosecute that I may not onely wind my self out of this action, but also prove that which without good proof will certainly be a cause of future damage that may probably befall me: and also I shall engage the authority of the Court for to maintain that for to be sufficiently proved before them, which is depending at the Law.

All that I desired of the Committee then, was, that they would suspend their judgements untill such time as the trials were past; but they would not grant it, but did flatly deny me it; wherein would it have been any ways disadvantageous unto them for to have granted me six weeks time, in *judicando criminosae celeritas*, in small matters it is good to hasten judgement; but where life or livelihood depends, it is best to proceed

proceed advisedly, and not without deliberation. *Deut. 1. 13.* Thou shalt inquire, and make search, and enquire diligently, and behold if it be true. Though the cry of Innocent Blood had reached up to Heaven; yet God would not believe them until he went down to see whether it were true. You might have been pleased to have come down from Heaven, and inquired diligently, whether the Information was true or not. I was well known unto them about me, and the manner of my life and conversation; I wonder at your rashness: were you afraid that you should not do us down enough, and before the Tythes were due? that I should escape your hands without Ejecution? were you to Fee with the Informer? what was the reason you made such hasty judges of criminal cases are not rapidly to solve with us, but slowly with *faturs*, lest they should do that in haste of which they should repent at leisure. Is the best thing for to be intrusted with mens lives and fortunes, that it should no matter how they are dealt with? do not our lives and fortunes depend upon you? with what judgement therefore and discretion are you for to deliberate on our actions; and not, but with wisdom and discretion, to go on in the prosecution? had it been any unlawful favour to have granted me this my desire? the Law doth afford unto the Lairy six months, that they may be the better furnished with arguments, and fitted and prepared for their trials; are we unworthy or incapable of the same liberty, that we must be out of hand executed? did I any ways endeavour to subvert the authority of your Court and Committee? or to have that call'd in, which he, whom God had pleased, by his secret provident dispensation, to call to be supreme, had ordained and made use of; all my desire was to have had a fair trial with mankind, (which I had reason for to doubt of before you,) and in case he would have proved his Answer to my Declaration, I should willingly have submitted to the Determination of the Law.

But *certus equis ariga, & curru miscit habemus*, they should not stay, nor defer their giving their judgements upon me; but Commissioners, Informers, and Witnesses, resolve to have a present Hearing and Determination of the matters

and the Warrants were sent down to fetch up the Witnesses to the whole Summons up they went; but they swore against me I never knew; but this confession was presently sent me.

Norw.

By the Commissioners for ejecting of Ignorant and Scandalous Ministers and Schoolmasters sitting at Norwich this 25th of Jan. 1654.

WHereon several Witnesses were this day Examined upon Oath, concerning Articles exhibited against Mr. John Henson, Minister of Terrington Clements, in this County, and it is this day agreed by the said Commissioners, that upon Tuesday the 30. day of this instant Jan. 1654. that the said Proof is to be finished: at which time, the said Mr. John Henson may be present, if he please, at the usual place, being the Grand-jury Chamber; Whereunto we have set our hands.

Henry King, Tho. Barrit, Tho. Garret, Ralph Woolmer, and Roger Harper.

Duel was so tired by frequent journeying from Post to Pillar, from Pillar to Post; from Lyn to Norwich, from Norwich to Lyn; and so disabled through poverty and weakness, that I was forced to suffer my self to be wounded by the Commissioners; yet hoping to find a Cure in Law.

Norw.

By the Commissioners for ejecting of Ignorant and Scandalous Ministers and Schoolmasters sitting at Norwich, Feb. 13. 1654.

VVHereon it hath appeared unto us by examination of witnesses upon Oath, that Mr. John Henson Minister of Terrington Clements is guilty of the Articles exhibited against him, viz. of Drunkenness and common bawling of Ale-Houses; and the said Mr. John Henson having been duely summoned, and the said Articles proved by competent witnesses: upon due and serious consideration had of the whole matter, according unto the power given unto us by an Ordinance of the Highnesse Lord Protector and his Council, dated the 29th.

day

The Act is self
sufficient credible
Witnesses.

24th of August, 1654. VV^{ch} do adjudge the said Mr. John
Henson guilty of both the aforesaid Crimes, and worthy to be
ejected and displaced from officiating in the said Parish Church;
and do hereby eject and displace the said Mr. John Henson
Minister of the Town aforesaid from his said Church, Cares, and
Benefices, and from all such other Cares, Benefices, Pastors and
Churches, whereas the said Mr. John Henson is now possessed,
and requires Mr. John Richards, Mr. John Rawlin, and Tho-
mas Gurney Gent. of the Town aforesaid, to sequester all the
Household and land belonging to the said Parish Church,
and to receive and gather all the profits thereunto belonging,
and to provide such able and honest persons to preach the word
of God to the people of the aforesaid Parish, as shall be ap-
proved of by the Commissioners appointed in the forementioned Or-
dinance, until further order. Given under our hand and seal
the day and year above written. Nicholas Salt, Tho. Barric,
John Toft, Ralph Woolmer, Henry King.

The Informant
was made Se-
quester.

How deplorable is my condition? how have I been used?
I have not been thought worthy of being partaker of that
freedom and liberty unto which I was born. I have been de-
prived of my birthright. See the Declarations of this Parlia-
ment, Decemb. 15. and Jan. 17. 1641. the Benefits of the Law,
and the ordinary course of justice are the Subjects birthright.
What is my fault? what have I done? wherein have I offen-
ded? have I taken up arms against the Supreme Magistrate?
or have I secretly endeavoured to hurt his person? or have I
blasted his reputation? No, I have not, and I will not. I have
learned to be obedient: Yet I have not been legally pro-
secuted, but cruelly persecuted, and privately as it were, mur-
dered. That no freeman shall be taken, or imprisoned, or dis-
seised of his free hold, or liberties, or free customs, or be out-
law'd, or exiled, or any other ways destroyed; nor shall any
pass upon him, but by a lawful judgement of his Peers, or by the
Law of the land. By the Declaration of April 17. 1642. pro-
mise was made not to interrupt the course of justice in the
ordinary Courts. I have been seized, deprived of my li-
ving, my free hold, I have been out-law'd and destroyed. I
have had an unlawful judgement pass upon me. And I know

1641. 1642. 1643.
1644. 1645. 1646.
1647. 1648. 1649.

Stanfords
Pleas of the
Crown. fol.
163, 164. Stan.
1. & 2.
Stat. 25. Edw.
3. cap. 2.

whether Complainer, Informer, or Witness have done
me any wrong. I appeal unto all the good and faithful
people of the Nation, whether it be a righteous judgement.
Who was ever yet condemned unheard? It was a judgement
of a Doctor of the laws upon their Law, that is condemned
none without hearing. Doth our Law condemn any man
without he hear him, and know what he doeth? and it was the
Law of the Romans. It is not the manner of the Romans to
deliver any man to die, before that he which is accused hath
the accuser face to face, and have licence to answer for him-
self concerning the crime laid against him. I have not been
heard, I have not had the accuser face to face, yet I have
been judged, yet I have been condemned. Who was ever
condemned by such evidence, by such witnesses, by such in-
formation?

A charge is not to be taken from every one, especially a-
gainst a Minister; if every information should be received,
the Commissioners might have work enough, and there would
be a Catholick and successive sjectment: but it is to be re-
ceived from credible persons; such an heavy punishment
as sequestration, incapacitating and perpetual destruction
ought not to be inflicted but by punctual proof of credible
witnesses; *Accusatio fieri non debet nisi ab idoneis, et proba-
tissimis viris*, from fit men, of goodness, and they are to be
men religious and honest, who have a good report with all
men, *querendum in iudicio, cuius sit conversatio et qui accu-
sat*, & *qui accusatur*, and *si qui sceleribus est infectus, non
habet vocem accusandi*; But my Adversary was an unfit per-
son.

The Commissioners did not only know him to be a Lyar,
who had related many an untruth to them before, but
they were altogether ignorant of me, having never seen
me nor enquired after me, yet they privately condemn'd
and depriv'd me of my estate.

It had been the duty of such to have made enquiry into
the true cause of the information, whether for the glory of
God through malice, or for the satisfying of his revenge.

It was an enemy that did this, between whom and I, there
was a hurt depending at the Law, for the same things that I

was called in question : and no man ought to be Plaintiff and Witness as our Law hath provided. How can it be expected that he should speak truth, when as he is brayfed with malice, and is in danger of suffering damage if he doth not get the matter in hand sufficiently proved.

Was he a righteous man, so mightily swayed, and overpowered with the holy spirit of truth, that he could not erre, a man might be suffered to be a witness in his own cause, yet the Law hath denied a Wife to be a witness for her Husband ; but what is nearer to any man than himself? and what more common and prevalent with a man than self-love? which doth induce and draw men many times to avouch to be true which is a lye.

Secondly, whether a just upright man, and one that feareth God, eatchewth evil, of an honest and good report? But he was a wicked man; Was not he a wicked man to proffer one ten shillings to swear unto that which his conscience told him was an untruth?

Is not he a wicked man to tamper and engage one Richard Mire, to swear that he had seen me so Drunk, that I was not able to get out of the Cart way, as he himself hath confessed, not only unto me, but unto many more; which I myself did see given in to the Committee.

Is not he a wicked man to procure one Matthew Blackburn, to make Oath, that he had seen me so Drunk, that I was neither able to go nor stand? Was ever any innocent person cast away by such a Court proceedings, by such evidence, by such Witnesses? *Testes igitur sunt mitis, ira ex-
perties; boni, charitate preediti, temperantes, continentes, fi-
deles, pii; nam talium hominum propter mores, firmum,
et propriam vitam, verum censendum testimonium: qui tales
non sunt, nolite probare testimonium.* Witnesses ought to be meek, void of hatred unto the person against whom they give evidence; truly godly, for such evidence; for their man-ners may well be thought ripe, and for their conversation, right, *Ne mulier testis sit, nec mancipium, nullus servus, ni a
suspectaque persona;* a Maid, nor a servant, are not to be thought credible Witnesses, because in the one, lewiry, in the other, unfaithfulness may well be suspected.

But

But such were those that gave in evidence against me, a maid; one *Katharine Dodds*; and a young man, one *John Vintner*; both the household servants of my adversary: and such kind of people, that neither I nor any man, that knoweth them, will scarcely believe them when they speak truth; except they know it to be so: whose credit may be impeached, not only by their conversations, but their own confessions unto those with whom they are intimate and familiar.

Their Conversations.

John Vintner who hath been as false unto his Master my Adversary, and *Mr. Philip Read*, as he hath been unto me; from whom he did steal a coat to the value of three pounds, a doublet, waistcoat, belt and rapier, to the value of fifty shillings, besides fifteen sheep; yet his Master would not prosecute against him, but received him again into his service, upon the condition that he would swear against me.

The Information of *Sara* and *John Hill* taken before *Joshua Green*, Esq. one of the Justices of peace for the County of Norfolk.

Confessions.

That *John Vintner*, upon the 29. of September, 1654. did say, that his Master, *Mr. Ginnel*, was a rogue, and a knave; and he would keep none in his house, but such as would swear for him, and he would have me to swear, that I have seen *Mr. Henson Drunk*; but I cannot for my band: and he would leave his service; for except he would forswear himself, there was no abiding there.

The Confession of *John Vintner* to *Andrew Richers*.

That his Master had laid about him, what he could, to have him to swear that he had seen *Mr. John Henson Drunk*, but he could not for his band.

The Maid.

Katharine Dodds, in whom impudency, levity, and perjury, do strive which should show themselves most; whose levity one *William Copber* knoweth as well as her Master, with whom I my self did see her so familiar, that she took him by the shoulders, and thrust him into an innie, and whose impudency and perjury was sufficiently shown, and manifested in the face of the County.

Bribes.
Tutius.

But they testify best, quibus nullum est mendacii premium; what will not money, gifts, and promises of future rewards, and

and making of in his service, draw and comprehend a poor simple girl to swear unto? she had seven shillings and six pence, good cheer, and entertainment, a silk waistcoat and some linnen; and he would have given her gloves, but she would not have them.

The Evidence of Anne Adams concerning the confession of Confession.

Katharin Dodds unto her, given at the Assises, held at Thetford, for the County of Norfolk.

That she was forced to doe as she did, Rogne and Gaban passed betwixt her and her Master, before he could get her to swear; that she did not know what she did, that what they had written, she did not know; that she knew not what it was; that she saw her Master swear, James Preston swear, and John Vintner swear, and so she did swear.

Indeed there is a common Swearer; who scarcely nameth any thing so frequently as her Maker; and the wounds and blood of her Redeemer to avouch the greatest untruth.

The Confession of Katharin Dodds to divers.

That if her Master should give her his whole estate, he could not make her satisfaction, swearing as she had done for him.

James Preston his Confession unto Simon Pelham.

That he never did see Mr. Henrich strike Mr. Gunnell; and yet for all this, he swore it in the face of the County. This was the Informer, these were the Witnesses in my Ejacment.

His confession.

The Information and Affidavit of Matthew Blackburne Ser-
vant to the said Thomas Gunnell.

That the said Thomas Gunnell did urge me Matthew Blackburne to swear unto the Articles which he the said Gunnell had exhibited; also his wife and his wifes mother Mrs. Rachel Pulton did further urge me to swear to the said Articles, and said that the next Minister should give me Five pounds, and that they the said Thomas Gunnell and Mrs. Gunnell, and Mrs. Rachel Pulton would warrant it. And further Gunnell did say, that if James Preston would not swear home, the Devil take him.

And as for John Vintner I will make him swear, or else I will

will make him rue it for all his rogues; for I could bring him.
And as for *Bartharin Dodds* I must get her away from *Plater*
and I shall doe well enough. *Mr. East* would not give him sixty
pounds for the living of *Terrington* he should not have it; for
he could put in whom he pleased.

But although I had little hopes of receiving either justice
or mercy from the Commissioners, yet I doubted not of fair
proceedings at Law; and therefore being forced unto it by
my Adversary, did at last cast my self upon a Trial, at the
Assizes holden for the County of *Norfolk* at *Thetford*, the
twentieth of *March*, 1654. where after sufficient Proof by the
Oaths of *William Wait*, Gent. *William Snell*, *William Barnewell*,
and others, men of approved honesty and integrity; and by the testimony under Certificate of *Richard Prat*,
Gent. *John Bird*, Gent. *Richard Trice*, Gent. *John Barris*,
Gent. *John Plater*, Gent. *Roger Hainesworth*, Gent. and
many more Gentlemen of known worth and repute in their
Country; such satisfaction was given unto the Judge & Juries
there, that in the Action of Battery wherein my Adversary
was Plaintiff and I Defendant, was given twenty shillings
cost, and in the Action wherein I was Plaintiff, and he De-
fendant, fourscore pounds damages and twenty shillings cost;
as by the Judgement on Record of the said Assizes more
fully appeareth.

Whereupon my most dear parishioners and loving
neighbours knowing mine innocency in those things
whereof I was accused, and seeing that I had acquitted
my self of those Crimes which were laid to my charge, being
willing still to continue me their Minister, and grieved for
my wrong; they mutually agreed together on my behalf in
this following Petition.

To

To the Honourable the Commissioners for the e-
jecting of Ignorant and Scandalous Ministers and
Schoolmasters sitting at the Grand jury Chamber
in Norwich.

The humble Petition of the Inhabitants of Terrington for and
in the behalf of Mr. John Henson Clark their Vicar.

Sheweth,

That by a former Certificate subscribed by us, We did testify
unto all whom it might concern, That the said Mr. Henson
was of a good Life and Conversation, and a pious and painful
Preacher of God's word, and Truth amongst us; which certifi-
cate we understand was presented unto some of you and read:
Nevertheless by the Information of one Thomas Gunnell, but
lately came into our Town, and by the testimony of two or three
persons of inferior quality, it hath been certified unto you, that
the said Mr. Henson is guilty of certain Articles exhibited a-
gainst him; upon which Information you have been pleased to
proceed to the Ejection of the said Mr. Henson, unto which
your Order he hath peaceably and quietly submitted; yet foras-
much as we know that the ground and original of the said In-
formation was a particular difference and quarrel arising be-
tween the said Mr. Henson and the said Thomas Gunnell a-
bout a Seat in the Church; upon which quarrel, there succeeded
two several Actions, the one for Battery, the other for Scanda-
lous words, depending at the Common Law, before the said In-
formation was exhibited unto you: And forasmuch as the said
Mr. Henson hath at the last Assizes, held for this County of
Norfolk at Thetford, by the Testimony of many substantial
and honest men, given such satisfaction to the Judge and Jurors
there, that the said Mr. Henson did obtain two several Verdicts
against the said Thomas Gunnell; and did also quit the said
Mr. Henson of all the said Crimes charged upon him; and

bath also by the said Testimonies made it apparent, that the said
 Writings produced by the said Thomas against the said Mr.
 Henson, being the same persons that were formerly produced
 before you, are persons not only of a low and mean quality, and
 two of them servants to the said Thomas Gunnell, but also that
 they have falsly born witness against him, whereby it's appa-
 rant, that the Information is not only falsa but infamous, and
 maliciously prosecuted against him to his ruin, and for the ad-
 vantage of the said Thomas Gunnell in the prosecution of his
 said Action: We therefore do Humbly pray, that taking these
 things into your due and serious Consideration, you will be plea-
 sed as our piety and wisdom shall direct you to revoke your for-
 mer Order of Ejection, and to Restore the said Mr. Henson
 our Minister unto us, as being Innocent and not at all guilty of
 those Articles maliciously exhibited against him, And your
 Petitioners shall pray, &c.

Rich. Prat, Gent.
 Nicholas Gradin.
 William Ludlam.
 John Nobbs.
 William Worship.
 Andrew Richers.
 Robert Cooke.
 Henry Wrighe.

&c.

William Allin.
 Edm. Richers.
 Tho. Farthing, sen.
 Tho. Farthing, jun.
 Simon Pellam.
 John Farthing.
 Thomas Menle.
 John Parker.

&c.

When Gunnell perceived that he could not bring about
 his purposes by fair means, he was resolved to use foule, and
 when he did see that he could not bend justice, he endeavour-
 ed to delude and blind Authority; and therefore by a Pe-
 tition, he laboured to possesse the Lord Protector and his
 Council, that what I did was onely in opposition to the pre-
 sent Government, when as it was meerly (God knoweth and
 all intelligent men may plainly understand) for the preser-
 vation of my self (which by the Laws of God and nature e-
 very man is bound to doe) that by that means he might quit
 himself of the payment of that Damnage which was given
 me by the Law for that wrong he had done unto me: and

so by the help of Mr. Lockier a kinsman to his wife, whom
(I am confident) he did delude, (as afterwards the Protec-
tor and his Council) obtained this Order for a Refer-
ence.

Wednesday the 17.

1655.

The month
was not ex-
pressed.

At the Council at Whitehall.

THe Council being this day Informed that John Henson
late Minister of Terrington St. Clement in Marshland
in the County of Norfolk, being upon Articles of Scandal, Eja-
ced out of the said Living by the Commissioners for Ejecuting
Ignorant, Scandalous, and Insufficient Ministers and Schoolma-
sters for the County of Norfolk at the prosecution of Thomas
Gunnell, the said Henson hath brought against the said
Thomas Gunnell an *Motion* of the Case for words referring
to the said Articles, and hath obtained thereupon at the *Affians*,
held at Thetford the twentieth of March, 1654. a *Verdict*;
whereupon Judgement is entred of Eighty pounds Damages
and Cost: Ordered by his Highnesse the Lord Protector and
his Council, that it be, and is hereby referred, to the present
Mayor of Lyn, and to Major Style, to send for the said parties,
and such witnesses and papers, as they shall find necessary for
their satisfaction concerning the truth of the premises; and
thereupon to examine and state the whole Fact, and to make
return thereof to the Council with the first opportunity.

Jeffop Cler. Conc.

Untrue information ! O false and infamous person !
what wilt thou not only deceive and abuse me but also the
suprem Magistrate himself too unto whom we are to speak as
truly as to God himself, whose person and majesty he repre-
sents; did I bring the Action against thee because I was Eje-
cted through thy prosecution ? or was the Ejection procu-
red privately and hastily in revenge unto the said Action ?
that thou mightest bear me down by the authority and
power of the Committee (whose might and will, such a poor
shrub as I was neither able to resist, nor withstand, but must
necessarily fall before them) was the suit commenced for
words referring to the Articles; no it was not; but the Ar-
ticles were exhibited sinisterly, and because thou durst not
stand unto a fair triall at Law. What the truth of his Infor-
mation was, and whether or no this man be a fit person to
make an informer of, and to confirm the truth of this whole
Narration, that all equal and religious people may judge
betwixt us; I have thought good to set down the Result of
the Reference, which was as followeth.

TO THE
RIGHT HONOURABLE
THE
Councill of State.

IN obedience to the order hereunto annexed, We have examined, and do state the whole matter of Fact between *Thomas Gunnel* and *John Henson* late Minister of *Terrington St. Clements* in the County of *Norfolk*, as followeth.

First, we do find that in *Trinity* term, 1654. the said *John Henson* had an action upon the case before that time, viz. in *Hillary* term, 1653, brought against the said *Thomas Gunnel* for these English words, viz. You (meaning the said Mr. *Henson*) are a drunken Priest; which said action was in the said *Trinity* term, 1654. made fit for Trial, and brought down into the County of *Norfolk*, to be tried at the Assizes there, to be holden the first day of *August*, 1654. and it is confessed. by the said Mr. *Henson*, that the 20 of *March*, 1654. he obtained a Verdict, and Judgement afterwards, as in the Order of the Council is mentioned.

Secondly, We do find that by an Ordinance for ejecting of scandalous, ignorant, and insufficient Ministers, and Schoolmasters, dated the 29 day of *August*, 1654, the said *John Henson* was adjudged guilty of Drunkenness and common haunting of Alehouses, by five of the Commissioners of the said County of *Norfolk*, named in that Ordinance, that is to say, *Thomas Barrit*, *Henry King*, *Ralph Woolmer*, *Nicholas Salter*, *John Test*, as by their Order dated the 14 day of *February*, 1654, under their Hands and Seals appeareth.

Thirdly,

Thirdly, We do also find, that soon after the said *John Henson* was ejected, there was a Petition directed to the Honourable the Committee for ejecting of Ignorant, and scandalous Ministers and Schoolmasters, sitting at the Grand jury chamber in *Norwich*, from 26 of the Inhabitants of *Terrington*, divers of which were here this day, and affirmed the same to be true: Wherein they Peritioned that the said *Mr. Henson* their Minister, being a man of good life and conversation, and a pious, and painful Preacher of God's word, might be restored again to his Living: he being from thence ejected by reason of certain Articles exhibited against him by one *Thomas Gunnell* (now come to their town) for that the crimes charged upon the said *Mr. Henson* were acquitted by the Jury and Jurors at the Assizes; and that the witnesses produced by the said *Thomas Gunnell* against the said *Mr. Henson*, (being the same persons that were formerly produced against the said *Mr. Henson* at his ejection) were not onely person of Low and Mean quality and Two of them servants to the said *Mr. Gunnell*, but also that they had falsly born Witness against him, and that the Informations were not onely false, but infamous, and maliciously prosecuted against him for the advantage of the said *Thomas Gunnell*.

We do further find by the Information of *Richard Prat*, Gent. of *Terrington*, That he knowing that the Difference did arise about a Seat in the Church of *Terrington* aforesaid; whereupon two several Actions were brought the one against the other for scandalous words and battery, (and not upon any Articles exhibited) he the said *Richard Prat* did mediate for peace between them; and because it did appear to the said *Mr. Prat*, that the said *Thomas Gunnell* had spent in prosecuting, and defending, the said Actions about 30^l. therefore the said *Mr. Prat* did award, that the said *Mr. Henson* should pay *Mr. Gunnell* Twenty pounds: Ten pounds down, and Ten pounds soon after; And that all Actions and all other Proceedings before the Committee (which were not then sworn unto) should cease, and that they should give one to the other general Acquittances.

Fifthly,

Fifthly, We do find by the information of Mrs. Rachel Palfrey, that Mr. Henson did come to her house about February, 1654. and asked for her Son Gabriel then from home, and said, he came to Demand of him the Ten pounds he had paid unto him; and that she then told him that her Son she knew would be so far from Returning that, that he expected Ten pounds more according to the Agreement; and that Mr. Henson then Answered, that if he had taken him off from the Committee at Norwich, he would have paid the other Ten pounds, and so general Acquittances should have been given on both sides according to the Agreement: and that Mr. Henson further said, that he would yet stand to the said agreement if her Son would free him from the Committee; but if not, he would proceed at Law against her son, and bid her tell him so; and further Mr. Henson said, that the Committee had done more then they could justify.

Sixthly, We have seen divers Certificates from the several neighbouring Towns under the hands of several Ministers and others, which do Testifie the said Mr. Henson to be a man Orthodox in judgement, godly and pious in his life and conversation, and diligent in the Exercise of his Ministerial function; and that he behaved himself meekly, peaceably, and godly; and that He lived without Offence or Scandal amongst them.

Thos. Toll, Esq. Maior of Lynne.

Joshua Giden, Esq.

John Scott, Esq.

Captn John Styles.

And

And

And so Conclude, notwithstanding by fair Trial I had obtained Verdict, and not without great difficulty Judgement, yet still I am not onely injuriously kept out of my Benefice, but also of that Damage which was given me by Law; my Adversary having since lifted himself under the Command of the Army, in the Troop of Capt. Sabbarton, who doth not onely defend him from all execution of the Law upon him, but hath also threatned in case of prosecution further mischief not onely unto me but my Attorney.

To the supreme Authority the Parliament of the Commonwealth of England.

I N all humility and most submissive obedience I presume to produce this to your View; who am I but the least of the Tribe of Levi, and one of the unworshipt of the order of *Minims* within this Nation: and therefore it may well be thought by some (whose aims are private interest not publique good) a matter of small importance to mee and my Case lie neglected without redresse: but Remember I beseech you, that *There ought to be no complaining in our streets*; and that the groans of the oppressed will certainly pierce the clouds, and come into the presence of God for a righteous sentence.

The truth of this Narrative being Apparent, may it please the Authority out of a tender regard to Religion and godliness to allow me my lawful Claim to Justice, and I shall for ever pray to the Lord for grace and glory for you (then which more excellent things cannot be wished) by

Your most obedient Servant
and Subject,

John Henson.

LAA

FINIS.